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Our Paper: Serving the Alternative Community

Periodicals

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Summer 7-1985

## Our Paper 07/1985

Our Paper

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# Our Paper

Vol. 2, No. 11

free

[ca July 1985]

A  
VOICE  
FOR  
LESBIANS  
AND  
GAY MEN  
IN MAINE

## New Minister at Bangor Unitarian (and guess what!?)

by L.K.

The Unitarian Church on the corner of Main and Union Streets is the oldest church in Bangor. It has a history of supporting issues before they become vogue. They supported the underground railroad in helping fugitive slaves to escape the oppression of slavery; they publicly condemned discrimination against Jews in the 30's and joined the ranks in the civil rights marches in the 60's. In the 70's they opened their doors and hearts to the gay community. Those doors have never closed. In August, the Reverend Jay Deacon will take his place behind the pulpit as the new minister of the Bangor Unitarian Church. Jay Deacon is not too unlike other ministers I have met in the past: kind, caring, sensitive, inwardly reflective. But Jay Deacon is different. Jay Deacon is gay.

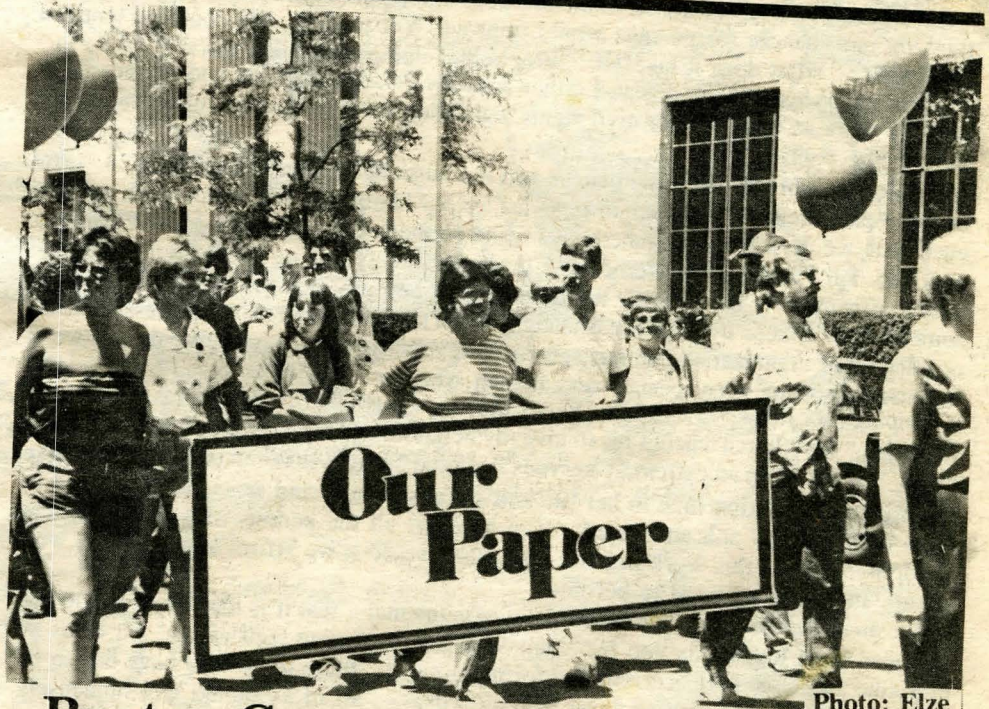
Raised in New Jersey as an American Baptist, it was not unusual that when Jay decided to go into the ministry he chose a conservative seminary. The last year of his seminary he began a painful process of coming to terms with his sexuality which he had suppressed for 26 years. He describes this year as a very agonizing period in his life but says that in the process of coming out he became spiritually "radicalized...the old answers did not work for me, no longer could I get away with unquestioning acceptance of given assumptions because those assumed answers, the old assumptions, had nearly destroyed me." He describes his "coming out" as a time of embracing the truth, self, and reality, not merely in terms of his sexual orientation but also spiritually. It energized him to question things he had not previously. It put him "on the road to

a more progressive radical approach to religion." "It has to do with meaning, the meaning of my life, to understand the universe and my place in it," Jay says. Jay Deacon graduated from seminary in 1973. The day after, he became an openly gay man.

The summer following graduation he experienced his first call as an openly gay person doing clinical pastoral education at a state hospital in Massachusetts. He describes this as a "profound" experience. He later moved to Hartford, Connecticut to serve as pastor of the Metropolitan Community Church. He served in that capacity for five years until he was called to serve as senior pastor of the Good Shephard Parish in Chicago. In the five years to follow he became increasingly aware of the inadequacy of conservative dogma in giving spiritual insight to timeless questions. His challenging of conservative assumptions brought about increasingly more tension and in 1982 he transferred to the Unitarian Universalist Association (UUA). He resigned his post and moved to Boston where he picked up odd jobs until he was asked to serve as Acting Information Director for the UUA, a position he holds today. He has never regretted his decision to change affiliations and speaks with pride when describing the recent position of the UUA in support of the two gay foster parents in Boston.

Rev. Deacon is anxious to get back to parish ministry. He looks forward to "being involved with people and their life issues." I asked if he was concerned about

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Boston Gay and Lesbian Pride Day

## Gay Rights Bill Defeated — Supporters Look Ahead

by Julia Flanagan

When the crucial (but not final) vote on the gay rights bill was taken on Friday, June 7, Maine Christian Civic League Director Jasper "Jack" Wyman was sitting alone in the House gallery. Nearby were small groups of people who had been active on behalf of the gay rights bill. A vote was taken early that afternoon on the motion of Rep. Carol Allen (D-Washington) to "postpone indefinitely" the gay rights bill.

When her motion passed, by a vote of 98-41, the fate of the gay rights bill was effectively sealed, although there were further legislative maneuvers on Monday, June 10. When Speaker of the House John Martin (who voted with the majority) announced the results of the vote, the groups of gay activists rose, almost in unison, and filed out of the House gallery, many with tears in their eyes.

Later that afternoon, the Senate, which had already voted in favor of the bill, 17-11, took another vote (16-10) to form a special compromise committee to work out an acceptable alternative. When legislators returned, on Monday, June 10, three other votes were taken in the House of Representatives. The first vote was for the House to "insist and join in a committee of conference" which was defeated. The second vote came on a motion to table the bill until later that day so that Rep. Laurence Connolly could amend the bill and include language calling for a blue-ribbon commission to study the problem of discrimination against gays and lesbians in Maine. That last vote lost by a count of 80 to 60. The last vote was on a motion to recede and concur with the senate's action, and that went down 103-38.

Yet many of the activists who thought the newly-formed Maine Lesbian/Gay Alliance (MLGPA) had worked so hard for several months seem to have come to terms with their disappointment and are happy with the

progress that was made in the process of lobbying the legislators for the bill. As MLGPA president Dale McCormick told *Our Paper*, "the goals originally were not to win. The goal was to do better and to educate people. I think that we all got caught up in the optimism and began to believe that we would win. I had gone through my own down before the House vote, after the Judiciary Committee hearing when Larry (Connolly) said we were going to lose the house vote."

"And it angered me that the house couldn't even vote for a conference committee," Dale continued. She noted that MLGPA will work on changing the composition of the House of Representatives by targeting some districts and running or supporting candidates who run against the people who voted with the House majority. Dale also stressed that we should continue with efforts like the Charlie Howard Memorial planned for July 7 in Bangor. "I think that will turn out to be our own gay pride march. It (Charlie's death) should never be forgotten."

*Our Paper* also spoke with Pat Ryan, director of the Maine Human Rights Commission which had backed the gay rights bill. "When I went into the (House) session I was concerned that the vote would be worse," she told *Our Paper*. She noted that this year, "people had become sensitized and willing to consider the issue, and the vote tally doesn't reflect this." She also listed the change in position of Sen. Mike Carpenter and Rep. Pat Paradis as good omens. "These people listened (at the committee hearing) and changed their positions."

Ms. Ryan also thought that the compromise, which dropped the whole area of employment and housing in owner-occupied buildings with less than five units, from the bill was useful in gaining the support of those key legislators and created a positive

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## CHARLIE HOWARD MEMORIAL DAY for human rights JULY 7, 1985

On July 7, 1984, in Bangor, a young man named Charlie was chased, beaten, and thrown off a bridge to his death. He was a victim of the fear and hatred of gay men and lesbians. He was a casualty of the struggle for freedom. We vowed to never forget. We took up the struggle. We will never be silenced. We will work until justice is for all people, until justice is ours.

We invite you to join us.

There will be a memorial service at the Unitarian Church (corner of Main and Union Streets, Bangor) at 10:30 a.m. At 6 p.m. we will gather at the Unitarian Church to march through downtown Bangor, pausing at the State St. Bridge, the murder site. At 7 p.m., Reverend William Sloan Coffin will speak at the Pierce Memorial Park, Harlow St., next to the Bangor Public Library.

Rev. Coffin is a nationally known peace and civil rights activist. He is the former Chaplain of Yale University and presently pastor of the Riverside Church in New York City. He is the author of *Once to Every Man*.

For those coming to Bangor on Saturday night, July 6, there is an INTERWEAVE dance scheduled for 9:00 p.m. at the Unitarian Church. All are welcome to attend.

For more information call 989-3306 or write Bangor Area Gay-Lesbian-Straight Coalition, P.O. Box 1805, Bangor, Me. 04401.



# We've Only Just Begun

We done good, folks. We really did. Yes, L.D. 1249 bit the dust. The vote, at least in numbers, was no better than the last time. But success cannot be measured solely by numbers.

At first glance we could easily feel despair. Never had we been so organized. Never had we gathered such a diverse group of supporters. Never had we received so much positive media coverage. Never had we been so "perfect" in our campaign, so "acceptable," so "appropriate," and so politically sophisticated. And, after much agonizing, we even decided to eliminate from the bill protection from employment discrimination thinking our chances for passage would improve. Yet we lost. We could be tempted to wonder, "What does it take?!" "Why bother doing that much work!?"

Then, on the heels of our defeat, Lesbian and Gay Pride Day arrives and we remember why we work so tirelessly for civil rights legislation amid predictions of defeat by the most astute political analysts.

We do this work because the queens and the hustlers fought back on June 28, 1969 and we honor their courage each time we act for our liberation. We do this work because each time we do it we win something — like former opponents Sen. Mike Carpenter and Rep. Pat Paradis of the Judiciary Committee finally talking about civil rights and voting affirmatively for the bill. We do this work because each time we do it we learn something, as noticed by Rep. Joe Brannigan when he commented on our professionalism, our degree of organization and our surprising level of political savvy. We do this work because something very special, very human, very intimate is expressed by people in a campaign for justice — as when Doug Calhoun, a self-identified born-again Christian declared, "My church teaches me to love my neighbor and my neighbor is Dale McCormick." Or, as when an extremely nervous Rosalind Weagle stood up before a legislative committee for the first time in her life and so passionately and articulately testified in support of her gay son and stated, "I'm here for all the parents of gay and lesbian children." We do this work because each time we do it we affirm and celebrate who we are and what we hope to become.

We should consider for a moment how monumental a feat it is that our struggle has extended from the streets into the "hallowed halls" of state legislatures. All of us — in Maine and elsewhere, current and former activists, those of us who have had to be silently supportive as well as those who are vocal — all of us should feel immensely proud of our accomplishments.

So, what do we do when we've been nearly-perfect and still don't win the bill? We try again. We never stop trying. We form coalitions with other progressive groups and run progressive candidates for the Maine Legislature. We target those legislators for defeat who have consistently voted against our interests. We become even more politically astute and politically powerful. We enlarge our base.

We've only just begun. To borrow a quote from someone who would prefer to remain nameless in *Our Paper* (and we prefer he'd remain nameless also), "You ain't seen nothin' yet."

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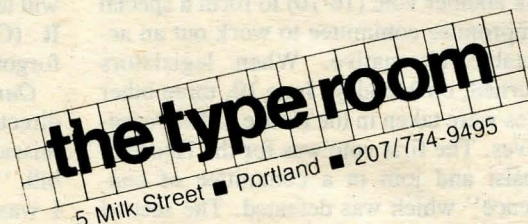


*The Staff at Our Paper and The Maine Lesbian Gay Political Alliance would like to take a moment to thank The Type Room and Brillant's Bakery for their outstanding help and support during the campaign to pass L.D. 1249.*



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Dear *Our Paper* Collective,

I have a few thoughts in response to Gary Anderson's article, "Men and Women and AIDS," which appeared in the June issue of *OP*.

I completely agree with Anderson's remarks that lesbians "are not immune to the social and psychological aspects of AIDS." Yesterday, we heard that a friend in Boston is in the hospital with it, and we are feeling a mixture of pressures and emotions related to AIDS.

This week, I talked to Linette Liebling of Boston's AIDS Action Committee. She says there are some lesbians with AIDS. They've contracted the infection through drug use, sharing needles with someone who has the disease. Lesbians who have sex with bisexual or gay men are at risk, too.

Everyone is affected, in some way, by AIDS. There have been some workshops in Boston, San Francisco, and elsewhere, that have addressed the topic of Women and AIDS. There's a Women and AIDS program attached to the San Francisco AIDS Foundation that can offer some information, and the AIDS Action Committee is a very good resource.

One of the nice things about lesbians and gay men in Maine is that we often work together on community projects. Like Gary Anderson, I hope we will combine our efforts to deal with AIDS.

Sincerely,  
Peaches Bass

To the Maine Coalition for Peace and Justice in Central America (and its newspaper), the Maine AFL-CIO (and *Labor Record*), and to *Our Paper: A Voice for Lesbians and Gay Men in Maine*:

I have recently noticed a lot of signs and ads for Coors Beer. Coors is apparently making a large effort to sell beer in Maine, and they may be succeeding. I hope they don't, because the Coors family which owns the brewery has supported killings by Contras against the people of Nicaragua, has had oppressive attitudes toward their workers, and gives lie detector tests to employees to prevent the hiring of any lesbian or gay workers.

Perhaps a boycott called by one of these groups in Maine might have some effect, but a boycott by all of these groups and promoted by other supportive groups as well might really limit Coors to a small part of the market and would encourage them even more to stop doing the oppressive things they do.

According to an article in the National Boycott Newsletter, Coors Brewery president Joseph Coors is a leading contributor (cited in a Jan. 21 article in the *Miami Herald*) to the Contra forces fighting against the Nicaraguan government. Anyone who drinks Coors is, indirectly, aiding the Contras.

A boycott of Coors has been called by AFL-CIO Brewery Workers Local 366. This was called several years ago, at least, because of bad working conditions, and the conditions seem to be even worse now, with lie detector tests for prospective employees, searches of employees' property, and Ku Klux Klan meetings at the brewery.

Although this is an officially endorsed

AFL-CIO boycott, I'm not familiar with any mention by the AFL-CIO, *Labor Record*, or any other labor group about the boycott. I hope people start talking about it.

Northern Lambda Nord, a lesbian/gay group, posted a sign at an event they held in Presque Isle and reprinted it in a recent newsletter, because a boycott among gay/lesbian people in San Francisco has been very successful, reducing their share of beer sales in California from 45% to 16%.

Surely a company with such consistently anti-labor, homophobic, racist, and anti-life attitudes should have those attitudes exposed so their consumers know where part of their beer-purchasing money is going.

I would encourage all such groups who are especially affected by the venom of Coors to get together, support a boycott, and educate Maine's people about this product.

Larry Dansinger  
P.O. Box 110  
Stillwater, Me. 04489  
827-3107

### PURPOSE

**OUR PAPER** is published monthly by the **OUR PAPER Collective**, P.O. Box 10744, Portland, Maine 04104. The purpose of **OUR PAPER** is to serve as a voice for lesbians and gay men in Maine. We wish the newspaper to be a source of information, support and affirmation, and a vehicle for celebration, by and for members of the lesbian and gay men's communities. We want the paper to reflect our diversity, as well.

### EDITORIAL POLICY

We will consider for publication any material that broadens our understanding of our lifestyles and of each other. Views and opinions appearing in the paper are those of the authors only.

All material submitted must be signed and include an address and/or phone number, so we can contact the author should we need to consider editorial revisions. However, within the pages of the newspaper, articles can appear anonymously, upon request, and strict confidentiality will be observed. No revisions or rejections of material will occur without dialogue with the author.

We welcome and encourage all our readers to submit material for publication and share your comments, criticisms and positive feelings with us. Remember, **OUR PAPER** is Your Paper!!! **DEADLINE** for each issue is the 10th of the month.

### SUBSCRIPTIONS

Subscriptions are \$12 for one year (12 issues), \$20 for two years, and \$30 for three years. Make checks payable to "OUR PAPER". All submissions and correspondence should be sent to **OUR PAPER**, P.O. BOX 10744, Portland, Maine 04104.

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# Two Steps Forward, One Step Back

by Dale McCormick

Early last December, fifteen people gathered for an initial organizing meeting on the gay civil rights bill. It was the beginning of the coalition that would work so well together during the campaign to pass the bill. MLGPA was represented as was NOW, the Maine Women's Lobby, *Our Paper*, GPA, Bangor Area Gay Lesbian Straight Coalition and the Maine Human Rights Commission. The main item on the agenda was a discussion of the pro's and con's of introducing the bill in such a conservative legislature. We had each been advised by various people not to introduce it: "You'll just be handing the Christian Civic League an easy victory." Speaker of the House John Martin said that the bottom line was whether we could do better than we had done the session before and if we couldn't be advised that the bill be pulled.

Could we really do it? None of us knew for sure, but on that first day six months ago we decided that we didn't want the right-wing fundamentalists to set our agenda. We decided on a few goals for this legislative session: to do better than the last time, to use the bill as a vehicle to educate politicians and the public on the issue of civil rights for gays and lesbians, to gain positive media coverage of our movement, and to present hard data on discrimination for the first time since the bill has been introduced via the Discrimination and Violence Survey. WE ACCOMPLISHED ALL OF OUR GOALS AND MORE.

Specifically we can congratulate ourselves for the following:

1. We succeeded in raising the level of debate on the issue of gay civil rights. A seasoned lobbyist remarked that our legislative workshops to raise the level of consciousness of legislators were the first time that anyone at the State House had ever sat down and rationally discussed the issue. The level of debate on the floor of the House was so much higher than other years as to not be comparable. How did we accomplish this? Only a fifth of the representatives came to the workshops, but all the rest heard about them and how we looked and behaved. (You can't underestimate how ill-informed the legislators are about what gay people are like). The medium was the message.

2. We completed a Discrimination and Violence Survey of Gay People in Maine. This was an unbelievable amount of work, but a totally brilliant thing to do. You may be saying, "We know that we're discriminated against; why waste money studying it?" Yes, we know it, but legislators don't and they don't listen to us because we are invisible. Consequently we are placed outside the human family the way Blacks and women were/are. They needed proof that there is a problem, that discrimination exists. You know legislators — they like numbers — so we mailed each legislator a copy of the survey in April and then in May mailed them the figures for their particular district.

3. We involved a lot of new people in the movement to pass the gay civil rights bill. We went to gay events and the bars and asked people to write their legislators. Unprecedented numbers of people — both straight and gay — responded by writing letters, calling and visiting their own legislators.

4. We utilized the "well-oiled, well-financed, well-hung, national, militant homosexual rights network". I asked gay Democratic Party leaders that I had met at the Convention in San Francisco to ask their governors, mayors and representatives to call our governor and the Judiciary Committee. The state of Wisconsin was particularly helpful with their Governor, two

Assemblymen (a Democrat and a Republican) and a County Commissioner from Dane County all responding. Dane County is Madison and they have had a gay civil rights bill for fifteen years.

5. The hearing was a triumph. The only people who opposed the bill were a handful of fundamentalists. Supporting the bill was an extraordinary array of professionals, clergy, parents, friends and gay men and lesbians. The Maine Council of Churches supported the bill for the first time as did the Maine Board of Directors of the United Churches of Christ and the Unitarian Universalists.

Even though we lost the bill significant movement forward is occurring. Governor Brennan has indicated that if asked, he may appoint a special commission to study the problem of discrimination against gay people in Maine. We will ask him. The Human Rights Commission has decided to keep a list of the complaints they get based on sexual orientation. This will be important evidence that discrimination is occurring. If you experience discrimination because of your sexual orientation please report it to the Human Rights Commission — 289-2326.

Let me say a little about how we came to amend the bill to remove employment and to limit the housing provision to houses of five dwelling units or more when the owner is present. Early on Rep. Larry Connolly, who has been an invaluable friend and advisor, suggested that we begin to think about such a fall-back position. My immediate reaction was to dismiss it, but I told him I would consult with the National Gay Task Force and local people and see what they thought. Ginny Apuzzo told me she was not at all opposed to compromise, that Black people and women have gotten their civil rights one at a time and that even if we only got protection in the area of credit, that would be significant.

It took many of us several months of contemplation, but most of us finally agreed that a compromise was a good idea. We were worried that giving up employment left us with nothing substantial, but statistics from Wisconsin show that discrimination in the other three areas of public accommodations, credit and housing is significant. We were afraid that compromise would appear to sell us out — especially those about whom there is the most fear and misinformation — teachers, coaches, gym instructors, etc. We ultimately decided we would control the context of the compromise and that this wouldn't happen. Events bore that out. We presented the amendment as an attempt by the gay community to be politically reasonable and compromise on an issue that, although not difficult for us, we understand is difficult for many.

Amending the bill accomplished a lot. It created movement amongst previously entrenched legislators. Conservative legislators like Sen. Carpenter and Rep. Paradis would not have supported the bill without the amendment, giving us an 8-5 vote out of Committee instead of 11-2. Sen. Carpenter's moving speech in the Senate Democratic Caucus in support of the bill convinced Senate President Charles Pray to vote for the bill.

Amending the bill showed that we were determined. We were determined to gain some protections for the gay community. It showed that we had political savvy. That we had a lot of moves. Right up to the end we always had one more maneuver left. I think that our willingness to play by the rules of the political game (compromise and parliamentary procedure) finally put us on common ground with many legislators.

We impressed a wide variety of people:

**Jack Vanek of Fort Kent died June 16th of pneumosistic carinii pneumonia, an AIDS related illness. He and his partner, Walter Lichtenstein, had recently celebrated their 16th anniversary together.**

The following obituary appeared in the *Bangor Daily News*:

Fort Kent—John William Vanek, 47, died June 16, 1985, in a Santa Cruz, California hospital. He had resided in Fort Kent since 1974, where he had been active as an organizer of the Valley Patrons of the Arts, the Fort Kent Historical Society, and Northern Lambda Nord. He was born in La Port, Indiana, the son of James and Hazel (Keller) Vanek Sr. He is survived by his mother. He is also missed by his friend, Walter Lichtenstein. Those who wish may make donations to The Shanti Project, 890 Hayes St., San Francisco, California 94117.

**Our sincerest condolences go to Walter, and to all of Jack's friends and family.**

## Close to Home

by Dick Harrison

I buried my close friend Jonathan last month. He died suddenly and unexpectedly in Portland. I was aware that he was gravely ill, but was unprepared for his mother's phone call. Would my partner Phil and I be pallbearers? Yes. Yes. Please. We held each other and cried.

We drove silently to the funeral home in Caribou. I was unprepared for the pain from the loss of my one-time next door neighbor, dear friend, and fellow Lamb. "The Lambs". Jonathan coined that nickname for us. "Baa-a-a", he would bay.

Jonathan would be pleased with his resting place — on a hill, under a spreading tree. He was always so attuned to nature. I learned so much during those few short years we were friends. Part of him became part of me.

our allies, political keyplayers, legislators and our own people. We have established ourselves as a savvy, respectable civil rights movement. That's an incredible accomplishment.

"But," you are thinking, "We've never done it so well as this year so why did we lose? It's no use." I want to say to you what I tell my carpentry classes: the fault is not in us. The reason that the gay civil rights bill did not pass this session is something tangible that we have to and will figure out. It could be the conservative times. It could be fear or homophobia, misperceptions that support of civil rights for gay people is a political liability. It could be a combination of all of these.

One thing is sure, neither shouldering the blame personally ("We can't ever do anything right.") nor laying it on the legislators ("Those stupid homophobes.") will help us discern the problem so that we can win next time. We can be angry for a time — that's healthy. We should certainly grieve, as it is a sad day when civil rights are voted down by a democratically elected House of Representatives.

But after the sadness should come two things: a celebration of all that we accomplished this session and an analysis of what we need to do to pass a civil rights bill in '87. Some of these things became obvious to us as we lobbied this time. We must do a lot of education in local communities for both straight and gay people. There is a lot of ignorance out there about what civil rights for gay people means. We should mount a massive speaking campaign so that townspeople in every district can meet and talk to gay men and lesbians. If you belong to a group that will invite a gay speaker, please write to the MLGPA, P.O. Box 108,

The numbness of the loss lasted for days. And lingers still.

Two weeks after Jonathan's funeral I received another phone call. It was Walter in Fort Kent. His partner of 16 years, Jack, had died. Another victim of AIDS. Another close friend. Another Lamb. Though I knew he had been ill for months, was deteriorating to where he was half his normal weight, I was still unprepared for Jack's death.

I am unprepared for the next phone call, unprepared for the slowly-rising numbers of gaymen dying. This past month, death has been brought so close to home, making living so much more precious, making friends so much more dear. I hope this past month will not be repeated too many more times, for me or for those of you reading this. But I fear it shall.

Regards from Northern Lambda Nord and all the Lambs. Baa-a-a.

Yarmouth, ME 04096.

We should all think about running for office or encouraging progressive people in our districts to run. Think about the town council or the school committee. You don't have to run as an out gay person — just run. Everyone of us should think about who we can safely come out to. Too many Mainers think they know no gay people. Fear and ignorance is what ultimately killed the bill. That is what we must set our sites on in the next two years. Our high quality, work, community spirit, drive and our unity is what moves us forward. In time, we will win. Thanks to all who helped so much.

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## Bangor Interweave

"The purpose of Bangor Interweave is: (A) to provide gay men and lesbians an opportunity for social contact in an atmosphere free of prejudice and intolerance; (B) to support fellow gay men and lesbians in a positive and life-affirming way; (C) to offer its members an opportunity for spiritual and personal growth, intellectual stimulation and responsible social action."

— From Bangor Interweave By Laws, 1983

In November of 1981, the Social Concerns Department of the Northeast District of the Unitarian Universalist Association established an outreach program called Interweave for lesbians and gay men. Bangor Interweave, as well as Interweave chapters in Augusta and Portland, was formed shortly thereafter. The major force behind the Interweave program was Douglas Morgan Strong, who at the time was the openly gay minister of the Unitarian Church in Augusta. It was his intent that Interweave become a tapestry of lesbians and gay men, an interweave of support, care, guidance and affirmation.

In the three years of its existence, Bangor Interweave has attempted to fulfill those purposes, usually in a low-key manner, by sponsoring pot-luck suppers, speakers, debates, concerts, and other programs of interest to its members. Attendance at meetings has fluctuated from two or three to thirty or forty. In early 1983, the first officers were elected and by-laws were adopted in December of 1983. In a 1983 Interweave questionnaire, many gay men and lesbians in the greater Bangor area indicated genuine support for the concept and existence of Interweave, even though many of them did not attend meetings of the group. The knowledge of this "unseen support" provided the only incentive for faithful Bangor Interweave members to continue to meet, especially at those times when only two or three people would show up for the pot-luck supper. The late spring of 1984 was one of those "low" periods. The Portland group had just ceased and interest in the Augusta group was waning.

But four or five loyal Bangor Interweave members, one of whom was Charlie Howard, decided that just getting together for a supper and informal rap session was worth continuing, so they did. They decided to meet twice a month hoping this would attract more people. The active membership remained at about six or seven until that Saturday night in July 1984. No more than half an hour after Charlie and four or five others had left the Interweave meeting, Charlie was murdered. Interweave continued, but just barely.

In the fall of 1984 Bangor Interweave began to grow again. Talk continued as usual about what Interweave should be. Most people felt it should continue as a social/support group, providing a place where people can discover and be themselves. One topic, however, dominated these discussions. For years gays and lesbians in the Bangor area had felt the need

for a "gay bar" or at least a lively place to dance and socialize. But no one had done much about it. Interweave, with less than \$100.00 in its treasury, decided to "put on" dances twice a month. The Unitarian Church approved the use of the church building, a DJ was hired, \$60.00 worth of soda was bought for resale, and the first dance was held on January 5, 1985. It was a success, netting about \$50 which was used as a down payment on a stereo system, the balance financed by two members of the group. With its own music system (and later the beginnings of a lighting system) the Interweave dances gained in popularity, with attendance averaging well over 100.

The success of Bangor Interweave dances has prompted members to consider seeking a new, independent location outside the Unitarian Church for its dances, a place where the group's equipment can be set up permanently and expanded, a place that could also be used as a coffeehouse and meeting place for the area gay/lesbian community. While much is still in the "dream" stage, there is growing interest and discussion. Bangor Interweave, nearly four years after its birth, is still active. But what it needs most is more of what it's got: people dedicated to creating "a tapestry, interwoven with support, care, guidance and affirmation".

For reference to new people coming to the Bangor area for the evening: The church is at 126 Union Street, at the corner of Main Street (the main entrance is on the right side of the building, next to First Street). Pot-luck suppers start at 7:00 pm, on the First and Third Saturdays of the month. Pot-luck supper is FREE!

Dances start at 9:00 pm to 1:00 am. Admission for the dance is \$2.50 per person. Soda and coffee is available in the meeting room at the back of the hall, where there is a quiet place to talk and meet new people. This is a NON-ALCOHOLIC/DRUG FREE social gathering.

We encourage you to support your Bangor Interweave and meet new friends. Update:

Since the writing of this article, there have been several exciting news items happening.

Through the "grapevine" the Unitarian Church council had heard that Bangor Interweave was looking for a new place for the dances and meetings. They have come forward and expressed concern for the Bangor Interweave to stay at the church. In consideration of that fact, they have given agreement for Bangor Interweave to increase dances to every Saturday.

At the pot-luck supper on June 1, 1985, the executive board and members of Bangor Interweave voted to start dances every Saturday immediately, at least through June, on a trial basis. Attendance will govern if they will continue further. The Wilde-Stein Club will govern if they will continue further. The Wilde-Stein Club of the University of Maine at Orono, and other Gay/Lesbian groups of the Bangor area have indicated interest in perhaps sponsoring some Saturday night dances.

## Gay People's Alliance Update

by Phil Gautreau

*There will be no Friday Night Discussion Meetings at the Gay People's Alliance during July.*

It's been only one short year since Charlie Howard's death on July 7, 1984.

Remembrances of this sort aren't easy for me or anyone I know because they remind us of our own mortality. These memories are also a vivid reminder of homophobia in its ugliest state. It's a reminder that homophobia kills. And although the thoughts of Charlie's death are sickening, our community has remembered Charlie. We have been strengthened by his death. He will live with us and inspire us as a symbol of courage forever.

As you'll notice elsewhere in this issue of *Our Paper*, the GPA is sponsoring a Name Change Contest. The staff and members of the GPA (much to the surprise of our critics), being more than occasionally committed to politically correct actions and language usage, are looking for a name that is more inclusive (or less exclusive) of other sexual minorities. Say goodbye GPA... hello Lesbian/Gay/Bisexual/Transsexual/Asexual Alliance?!

Sometimes there just isn't a whole hell-of-a-lot to write about at GPA. This is one of those times. We are not gearing up for any major activities...yet. And everything that's taken place recently; Gay Pride '85, the defeat of the bill to include the term "sexual orientation" in the Maine Human Rights Act, etc. have already been covered in the media elsewhere. So, guess what? We're going to run down the list of services provided year-round at GPA. Among them:

- \* regularly scheduled meetings (watch for details of a newly formed support group for gay men to be offered at First Parish Church)

- \* peer counseling
- \* lending library
- \* AIDS information
- \* referral list of lesbian/gay-sensitive physicians and counselors
- \* speakers bureau
- \* social gatherings

Quite an impressive array of offerings, n'est pas? Check us out this summer. We aim to please.

### GAY PEOPLE'S ALLIANCE

## NAME CHANGE CONTEST

We have unanimously agreed to change the name of the Gay People's Alliance and we have decided to do this by sponsoring a name change contest and offering \$25.00 to the most creative new name. The guidelines for the new name are:

- 1.) That the name be inclusive of the lesbian, gay, bisexual and straight friends in our community.
- 2.) That the name be concise enough to be used on a letterhead.
- 3.) That the name be easily understood in terms of the words chosen.
- 4.) That the name be representative of the purpose, goals, and philosophy of our present organization which is to offer information and support to communities in Maine around issues related to lesbian, gay and bisexual lifestyles and to educate people who are interested in the wide spectrum of possibilities for caring human relationships.
- 5.) Deadline for entries is August 15th.
- 6.) Judges for selection of our new name will be comprised of two of the staff of the Gay People's Alliance and four members of the community who are interested. Please contact our office if you would like to be on the committee.
- 7.) The committee has the option not to choose any of the names which will be submitted.

NEW NAME \_\_\_\_\_

Your name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

Send to: Gay People's Alliance, 92 Bedford St., Portland, 04103

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# Organizations

## THE MAINE HEALTH FOUNDATION, INC. ANNOUNCES A CONTEST TO ESTABLISH A "VISUAL THEME" FOR ITS AIDS AWARENESS CAMPAIGN.

The following guidelines have been prepared to inform entrants of the intent of the Foundation:

1. Entries must include some or all of the following:
  - a. affirmation of the dignity of human life
  - b. resilience of the gay/lesbian community
  - c. affirmation of lesbian/gay life in crisis
  - d. hope
  - e. caring

2. Entries must show a logo and/or slogan.

3. Entries must be educational in AIDS health issues.

The Foundation recognizes that health education takes many forums. Entries may be presented in the following forum or the entrant's own choice.

1. poster
2. newspaper advertisement
3. script for a television advertisement
4. scenario for a television program
5. pamphlet

The choice of medium, format and size is up to the contestant. All items to be returned shall be accompanied by a stamped self-addressed envelope.

One two hundred dollar cash prize will be awarded to the winner. The judges are the Board of Directors of the Foundation and their decision is final.

The rules of the contest are as follows:

1. Anyone may enter with the exception of the Board of Directors of the Maine Health Foundation.
2. Graphic work must be reproduceable; color is acceptable.
3. Written entries must be typewritten.
4. The winning work selected by the Maine Health Foundation, Inc. shall become the property of that organization upon the payment of \$200.
5. All entries must be received by the Maine Health Foundation no later than Wednesday, July 17, 1985.
6. Any work may be sent to the Maine Health Foundation, Inc. at P.O. Box 7329 DTS, Portland, Maine 04112 or may be submitted at Our Books at 4 Pine Street in Portland.
7. The Maine Health Foundation, Inc. reserves the right to alter, edit, reproduce or change in any way the winning art work without further compensation to the artist.
8. The prize shall be awarded.
9. Entrants must have a blank sealed envelope securely attached to the back of each entry containing the name, address and phone number of the entrant.
10. All entries to be returned to the contestant shall be accompanied by a stamped self-addressed envelope. The envelope shall be separated from the entry for judging.
11. The Maine Health Foundation, Inc. has the right to display the entries for one month from the date of the close of the contest.
12. The Maine Health Foundation, Inc. or the Board of Directors assume no liability for loss or damage to any entry.

## Take Back The Night



Maine's Fourth Take Back the Night Event, held June 1st, culminated in a march through Portland to protest violence against women. Featured speakers were former Mayor Linda Abromson and USM Professor Nancy Gish.

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**P.O. Box 1371**  
**Portland, Maine 04101**  
**774-3613**

## Gay Health Action Committee

The Gay Health Action Committee currently has two major projects: the establishment of an AIDS hotline and the AIDS discussion group.

GHAC has received an incredible amount of support from the Ingraham Volunteers, especially: Neva Cram, director; Jill Hooper, director of training; and Mary Johnson, business manager. The AIDS hotline will be located in the offices of Ingraham Volunteers although it will operate entirely separate from the organization. By late July the hotline in Maine will be operational. Watch for details.

The AIDS discussion group has been meeting regularly every other Thursday at Our Books in Portland. Beginning in July we will have occasional guest speakers to share their knowledge of AIDS. On Thursday, July 25, Dr. Owen Pickus will be present. Dr. Pickus has worked with several AIDS patients as well as people with ARC (AIDS Related Complex).

Volunteers are still needed for the hotline as well as for other support services for people with AIDS and their friends and families. GHAC can be reached at P.O. Box 10723, Portland, Me. 04104 or 773-5540.

## BISEXUAL WEEKEND RETREAT!

Friday, August 2nd to Sunday, 4th

The second annual bisexual retreat for spouses, lovers, families, and friends of bisexuals is being held in Greenville, New Hampshire this year. Children are welcome to come although childcare will not be provided. The cost is on a sliding scale between \$45-\$60 per person with children being charged a small daily fee for meals only. Meals will be vegetarian and some of the activities include discussion groups, workshops, massage, swimming, music, sweat lodge, meditation, yoga, games and more!

For more information and an application write:  
NORTHEAST REGIONAL COMMITTEE  
P.O. Box 1534  
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There are people going from the Portland area and will be interested in car pooling. Call the Gay People's Alliance to make a connection: 780-4085.

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## Hepatitis B — A Problem For Gay Men

by R.J. Bass

Of the many viruses that are known to be sexually transmitted, there are two that are seen more in gay and bisexual men than in other groups. Those viruses are HTLV-III (AIDS) and HBV (Hepatitis B). AIDS currently gets most of the attention from the media, and rightly so. But community awareness about Hepatitis B is sorely lacking at a time when the state is receiving an increasing number of reports of the infection, and private doctors are seeing more homosexual patients with it. It is reported that a Portland-area man recently died from Hepatitis B complications.

Hepatitis is a generic term for infection and inflammation of the liver, the organ that helps remove and detoxify drugs and the waste products of metabolism. There are several different causes of hepatitis, including medications, drugs or alcohol, liver injury, bacteria, parasites, or viruses. When we refer to hepatitis, we are usually referring to a viral infection. Some, such as cytomegalovirus and Epstein-Barr virus, may affect the liver, but also infect other tissues, causing mononucleosis and other problems. The three types of hepatitis that attack only the liver are Hepatitis A, Hepatitis B, and Hepatitis non-A/non-B. These infections are considered sexually transmitted, though non-A/non-B is more mysterious, and homosexual men are at higher statistical risk for all three. They are not, however, the same disease; even if you are immune to one type of hepatitis virus, you may catch the others.

Hepatitis A, which used to be called "infectious" hepatitis, can be caught by eating contaminated raw shellfish, by eating food prepared by foodhandlers who have not

washed their hands thoroughly, from contaminated water supplies, or through oral-anal sexual contact (rimming or oral sex following anal sex). These sexual activities can only transmit Hepatitis A if one partner is contagious and the other not immune. Of all the virus-associated forms of hepatitis, type A is the least worrisome because once the person recovers, the liver is healthy and because, once the infection is gone, the person is non-contagious and immune (to Hepatitis A only).

Hepatitis non-A/non-B is now the main cause of hepatitis from blood transfusions. It can cause permanent liver damage, and one can become a chronic carrier. There are no tests for non-A/non-B; it is diagnosed by a process of elimination — it is assumed to be the cause once all other causes have been ruled out.

Hepatitis B, formerly called "serum" hepatitis, occurs among health care workers,

semen, urine, vaginal secretions, breast milk, and even tears. It is usually transmitted when blood, semen or saliva infected with HBV enters the bloodstream of someone who is not immune to type B by crossing the mucous membranes of the urethra, rectum, or mouth, or through a break in the skin.

Hepatitis can be transmitted by blood transfusions (federal law mandates screening of all donated blood for the presence of HBV), kidney dialysis, needles (including ear piercing, tattoo, and acupuncture needles), drinking cups, toothbrushes, razors, and enema and douche equipment. Anal-receptive sex (being on the receiving end of a butt fuck) is the riskiest activity for Hepatitis B transmission. The inserting partner during anal intercourse is also at risk. The use of saliva as a lubricant during anal intercourse is considered risky because saliva is a poor lubricant, which allows for

The amount of time it takes for symptoms to develop after exposure, (the incubation period), is usually 6 to 12 weeks, but it can be as short as one week, or as long as six months. In half the cases, the infection is so mild that there are no symptoms, but when symptoms occur, they begin with fever, headache, malaise, joint aches and swelling, a hive-like rash, itching, loss of appetite, loss of taste for cigarettes or certain foods, or vomiting. Additionally, tenderness along the lower right edge of the rib cage, in the liver area, may be noticed. Not everyone feels all these symptoms. Jaundice develops later, resulting from the liver's inability to breakdown bilirubin, a blood pigment. Jaundice is typified by yellowing of the skin and eyes, dark brown urine and chalky colored stools.

Once the presence of liver inflammation has been established by liver-function tests, the specific cause of the hepatitis must be determined. In part, this is accomplished by interviewing the person for recent use of drugs, alcohol and medications, recent eating of raw shellfish, recent travel and sexual activities. Blood tests are administered to discover whether the infection is caused by type A or type B. These tests look for different markers of the viruses. The markers are various antigens (substances your body perceives as foreign) and antibodies (the body's defensive weapons against antigens). Hepatitis A has specific markers, and so does Hepatitis B.

There is no cure for hepatitis. Most people recover on their own, choosing either

**There is no cure for hepatitis. Most people recover on their own, choosing either bedrest or going about normal activity.**

intravenous drug users, dialysis patients, residents of mental institutions, and others. However, up to 50% of the new cases each year occur among the gay male population. It can be contagious in the absence of symptoms, and it can result in a person becoming a chronic carrier, leading to serious liver disease, cirrhosis, and liver cancer.

The Hepatitis B virus, or HBV, is carried in most body fluids: blood, sweat, saliva,

injury to anal mucous membranes; infected saliva can then enter the sites of injury. Hepatitis B can also be transmitted by fist-fucking and deep kissing, where partners may exchange saliva. However, the single most important factor in terms of risk is the number of non-steady sexual partners a person has. Risk, therefore, increases with age, under the assumption that the older man has been able to have more partners.

continued on page 7

## Gut Reactions

by Gary Anderson

I'm a thirty-one year old healthy man. I don't smoke, I use no recreational drugs, and I drink alcohol so rarely that I always have to get used to the awful (good) taste of a beer when I do imbibe. I get sufficient amounts of exercise and more than adequate measures of sunshine and fresh air. I'm in a coupled relationship, have two wonderful pets, and have any number of friends and social contacts. I have a job I love and a home I enjoy. In other words, my life is about as stress-free as a life can get.

Or so I thought until yesterday.

Yesterday a small incident occurred which brought to the surface the existence of an underground current of stress that I had been quite successful at keeping dammed up. That incident set those waters freely running. With them washing over me, I realized how I had relied on the mortar of rationalization and the bricks of denial to hold back these true feelings and unacknowledged fears that were now soaking me to the bone.

As gay men and women we all know how easy it is to place a mask over part or all of our lives. I walk a little straighter when approaching any cluster of young men on Congress Street, and talk about safe subjects (like the weather or Madonna's scanty attire) when in the presence of others whose acceptance and tolerance of my sexual orientation must be taken in question until they demonstrate otherwise. (After Charlie Howard's murder such actions are not wholly unjustified.) My poor Rich-Littlesque transformations have at their root obtaining

those basic needs Maslow put at the base of his pyramidal hierarchy of needs leading to self-actualization: survival and safety. Such examples of public self-preservation via public reservations of self expression are on the order of reflex actions. I've learned to react, to adapt, to the dangers of living in a largely non-gay world. Such reactions I understand and accept. They are reasonable for this organism where "Thanatos" (Freud's death instinct) has no home.

Other reactions I have, however, are not so definite in their origin, especially when they seem to defy reason. Such a reaction is the one I had yesterday. I had gone to see a friend. We see each other quite frequently, yet on this occasion it had been well over a week since our last face to face interaction. His first comment upon seeing me was "you look well, but have you lost some weight?". SLAM! I experienced an inner plunge to the pit of the stomach. His reaction to my gut elicited an unexpected gut reaction of fear in me. In the nano-seconds in which a mind computes, I thought: weight loss, I have AIDS.

Of course, my friend was totally unaware of this mental processing and the attendant sensation of a billion butterflies having their wings savagely torn off. I but smiled and said "I don't think so" and off we went into a typically normal social interchange. When I reported this incident to my sother he surmised that my friend had probably been responding to the fact that I had recently had my hair cut and beard trimmed since my friend had seen me last. "You always look thinner after a haircut," he said. And of course this was so sensible (thank you, dear) that I knew he was right as to why my friend had reacted as he had.

But I still wanted to know about my reaction. After some thought I realized that the name of that underground current un-

leashed by my friend's comment was AIDS Anxiety. I saw that I had plunged into the very well of those worried about this disease. I tried to rationalize that fact away, telling myself that I knew enough about AIDS so that I didn't have any certain reason to fear getting it. I was "safe" inside my relationship, "safe" inside Maine (far, remote, distant, safe Maine), and so on and so on. None of this worked, however. I knew only too well that AIDS was in Maine, that people from Portland had AIDS, that people from Maine had died from AIDS. No way could I rationalize that river of stress away nor deny its existence on the map of my mind.

Only then did I begin to accept the truth that I harbored anxiety about AIDS. Doing so I saw evidence of how I had actually pretended otherwise in the past few months. I acknowledged that I had been scared the first time I met a nurse who had worked with a person with AIDS. I admitted that an equal number of butterflies had been destroyed in my stomach, as had perished there yesterday, that first time I met a person with AIDS.

Now knowing why I had reacted as I had the previous day, I realized I had to decide whether to let this river of AIDS Anxiety become an Amazon or a nameless tributary. I decided it could be neither. To allow my AIDS Anxiety to dominate my inner world would be disastrous. So, too, would my allowing it to fade away into an insignificant fact. I knew I had to treat my gut reaction as a manifestation of a healthy nature; a reflex action that could be modified and then used to protect me as a reflex action should.

I now plan to have a healthy reaction to AIDS and not an unhealthy one. I'm going to fear AIDS, but not be afraid of it. I'll no longer deny that the thought of having AIDS

frightens me, no longer try to intellectualize the possibility of such an occurrence taking place (in this world anything is possible). I'll trust the experts. I'll trust the facts that seem to indicate what behaviors might increase the likelihood of getting AIDS, as I'll trust the facts indicating that casual contact with people with AIDS isn't dangerous. I'll balance my fear between the known and the unknown and erect a bridge across that river of stress. I'll stand upon that bridge and survey those waters, preserving that river as a place in which I may cast my irrational fears and as a place from which I can draw a healthy regard for an ever present reality. I'll learn to live with AIDS as I've learned to live with the intolerant ones in this world. I'll adapt to new behaviors that will ensure survival and safety. I'll take those gut reactions and transform them into having the guts to act in a manner to guarantee my self the actuality of still being here.

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## Hepatitis B continued

bedrest or going about normal activity. Five-percent of people with hepatitis require hospitalization, often due to severe nausea, which limits their ability to consume food and water, or because extreme liver inflammation is being complicated by bleeding problems or mental confusion and lethargy.

In mild Hepatitis B infections, a special diet is not needed. Some people lose their taste for fatty foods. Those whose liver inflammation is causing mental impairment are put on a low-protein hospital diet. All people with hepatitis should not drink alcohol or use drugs and medications without consulting their doctors, because the liver metabolizes alcohol and many drugs, and the inflammation can be aggravated.

During treatment, the doctor may run periodic liver-function tests to monitor the liver's progress. People with chronic hepatitis may need special treatment. Depending on how ill the person feels and the results of liver biopsies, corticosteroids or immuno-suppressive drugs may be used to lessen liver inflammation, but in people who continue to have surface antigen in the blood, these drugs can cause problems. Interferon, a substance made by white blood cells to combat viruses, may help some people with chronic hepatitis.

The general measures of Hepatitis B prevention includes limiting the number of different sexual partners, refraining from anal receptive intercourse if one is not immune to type B, and using condoms during anal sex. People with acute Hepatitis B should abstain from sexual activity until their blood is surface antigen-negative. If they are carriers, they should inform their partners, limiting them to people who are immune.

During the infectious and carrier phases, it is very important to wash hands after going to the bathroom and before eating. People with Hepatitis B should cover cuts and draining sores, and avoid sharing scissors, eating utensils and drinking cups, needles

### Hepatitis B is an alarming problem for gay men, who are infected with the virus more frequently than any other sub-population.

(you should never share needles, anyway), nail clippers, enema and douche equipment, and sex toys. They should never donate blood. They should advise family members and intimate friends to investigate getting gamma globulin shots or vaccines. Dentists, doctors, nurses, lab technicians and others who draw blood or perform surgical procedures should also be informed, so that precautions can be taken.

There are also two forms of medical prevention. The Hepatitis B immune globulin injection (HBIG), if given within one week of exposure, usually protects against the disease for a period of 1-3 months. It may not prevent the infection, instead, it may reduce the severity of symptoms.

The other preventive agent is a vaccine, which has been marketed since 1982 under the name Heptavax-B. The vaccine is derived from the blood of type B carriers, making it very expensive to produce. The vaccine consists of three shots; the first two are given one month apart, and a booster dose is given 6 months after the first injection. Because the vaccine contains surface antigen, it stimulates the production of surface antibodies, making one immune to Hepatitis B. About 95% of vaccinated people develop enough antibodies to be protected. It is estimated that immunity lasts for three to five years, after which a booster shot may be needed. This vaccination has remarkably few serious reactions. The chief complaints have been soreness and redness at the injection site.

If Hepatitis B is a generally mild disease with an available vaccine, one may wonder why it is a major concern for the homosex-

ual community. In fact, Hepatitis B is an alarming problem for gay men, who are infected with the virus more frequently than any other group. Somewhere between 12 and 19 percent of all gay men catch Hepatitis B each year, and about 60% of all gay men show signs of a previous infection. The national average for carriers in the population is .1%; among sexually active gay men, the figure is 5%, meaning that one in every twenty potential sexual partners can give a man Hepatitis B. Once a man is a carrier, he will be contagious for several years. Getting vaccinated will not reduce his infectiousness.

Infectivity is not the only problem a carrier has. He is at higher risk for chronic persistent hepatitis, where the infection lasts longer than six months in a mild form and there is seldom liver damage. He is also at higher risk for chronic active hepatitis, which is a long-term illness with an overall feeling of weakness, lethargy, and ill-health, and a potential to progress to liver damage and cirrhosis. Active hepatitis carriers are 273 times more likely to develop hepatocellular carcinoma, a usually fatal liver cancer. Each year 250 people die of fulminant liver disease (complete liver failure) due to Hepatitis B.

The statistics may or may not be scary to us, but more subtle factors contribute to the problem for gay men. It is fair to say that other type B risk groups do not acquire hepatitis through sexual contact. Health care workers are infected by accidental needle sticks or contact with a patient's body fluids. Drug addicts get the illness by sharing contaminated needles; institutionalized people are infected by over-crowding, poor hygiene, biting, and drooling. It is only because of specific sexual practices that gay men acquire Hepatitis B in such large numbers. In fact, it is a fairly recent development that we consider Hepatitis B to be a sexually transmitted disease, due to its prevalence in gay men. It is undeniably difficult to affect change in our sexual behavior. Sex is symbolic for so much in our culture, from self-esteem to political libera-

tion, that whether we are gay or not, issues around sex and sexual decision-making are key to changing society.

Prevention doesn't rest solely in changing sexual behavior. Since the disease is asymptomatic (no symptoms) 50% of the time, one can have Hepatitis B and not realize it. When a person with asymptomatic Hepatitis B has sex with a person who is not immune, there is an excellent chance the infection will be transmitted.

Gay men played a major role in the development of Heptavax-B, contributing the surface antigen-positive blood from which the vaccine is made. Two of the three clinical trials of the vaccine's effectiveness were conducted among gay men.

Under the circumstances, it's easy to resent the cost of the vaccine, which is \$100 to \$125, and the cost of screening for immunity, which is about \$54 to \$108. Many people feel that they may as well take their chances because Hepatitis B is usually mild, and if they are in a high risk group, there's a good chance they're immune anyway. To counter this argument, the medical profession asks people to consider other costs associated with the disease, such as lost work time, loss of well-being and ability to enjoy life to its fullest, disrupted or destroyed lifestyle, hospitalization, long-term medical expenses due to the carrier state, and the cost to society in terms of public health efforts.

By the end of May last year, 31 cases of Hepatitis B had been reported in Maine; 76 cases were reported for the entire year of 1984. The rate is running about double in 1985, with 67 cases reported by the end of May. Public health officials in Augusta

believe the significant increase in reports this year is due to better reporting from clinics, hospitals, and private doctors. This is due to recent efforts to revise the reporting requirements for communicable diseases and to better educate health professionals. Bear in mind that the disease is probably still under-reported, and that over half the cases have no symptoms and are most likely missed entirely.

Dr. August Valenti, an infectious disease specialist in South Portland, says that 80% of his gay male patients have had Hepatitis B, and that under 5% of them are carriers. He says that in areas like Portland, where people may often travel between large cities, Hepatitis B rates will be higher. Hepatitis B screening is a routine part of the care he provides, and he discovers many cases without symptoms. When symptoms are present, the complaints are fatigue, loss of appetite, abdominal pain, fever, and jaundice. He believes the major concern of his colleagues is the patient with chronic active hepatitis. Dr. Valenti sees some gay male patients with fulminant liver disease, cirrhosis, and liver cancer. Many of his patients are afraid they'll catch AIDS from the vaccine, so he educates them. He also discusses high risk sexual activities with his patients. According to Dr. Valenti, "Every gay man should know his antibody status." This seems the key to prevention.

There are several resources available for information or services pertaining to Hepatitis B. The American Liver Foundation will send you pamphlets if you call them, toll-free, at 800-223-0179. Their brochure entitled "Stop the Spread" is geared towards gay men. They also carry general information on viral hepatitis and Heptavax-B.

There are two excellent books for gay men, *Gay Men's Health*, by Jeanne Kassler, MD (1984, Harper Colophon, \$7.95, paper) and *The Advocate Guide To Gay Health*, by R.D. Fenwick (1982, Alyson Publications, \$6.95, paper).

The local family planning clinics will usually be able to refer you to a clinic or private doctor if you need screening, vaccination, or treatment. There is also a network of STD clinics in Maine. The larger clinics offer screening and vaccination; the smaller clinics can refer you to public health agencies and private practitioners. Here are the STD clinic phone numbers: Portland 775-5451, Bangor 947-0341, ext. 321 or 947-0700, Lewiston-Auburn 784-9318 or 800-482-7412, Augusta 622-2527, Rockland 594-2551, Presque Isle 764-372, ext. 55 or 800-432-7881, and Biddeford 283-1090. all the STD clinics accept Medicaid and have evening hours.

Hepatitis B is a solvable problem for gay men. Through education, public health efforts, and individual commitment, this is an epidemic that can be controlled.

## Announcement

The Feminist Health Center of Portsmouth will be offering a Hepatitis B screening and vaccination program. The initial lab tests will be done Monday, July 8, 1985 at 7:30 p.m.

For more information contact the center at:

(603) 436-7588  
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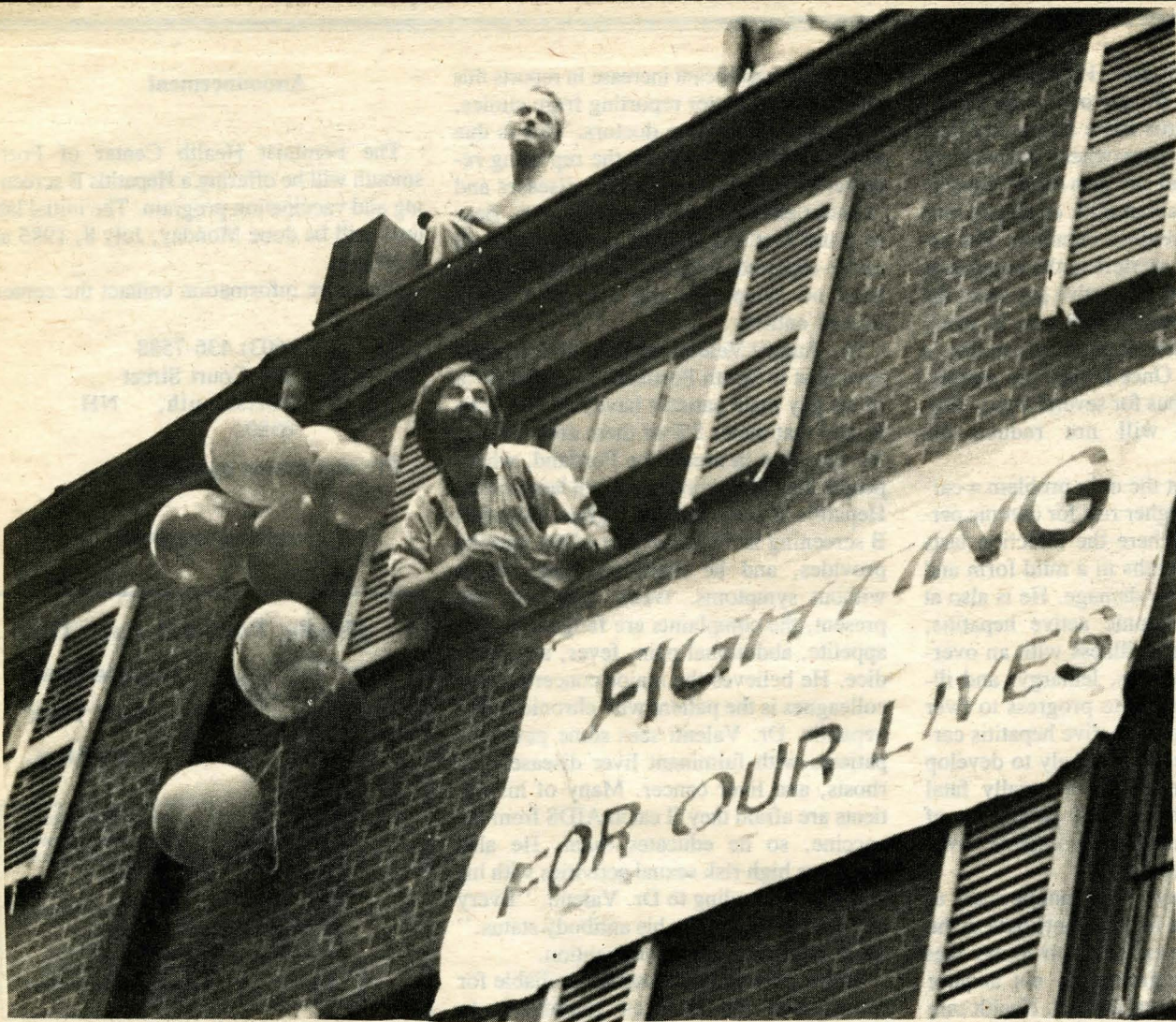
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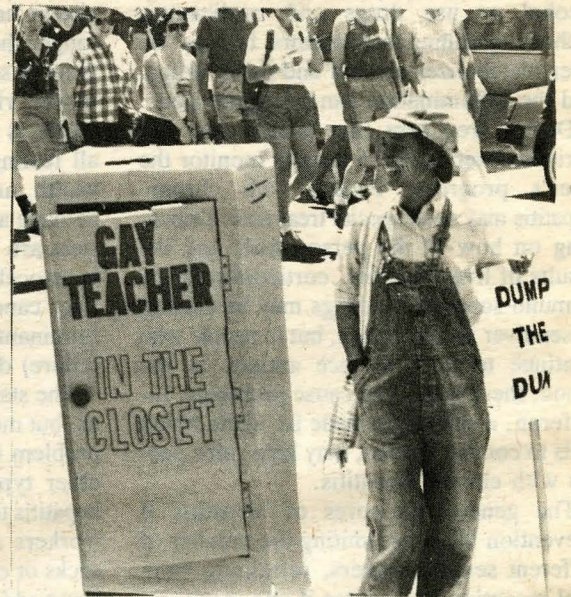
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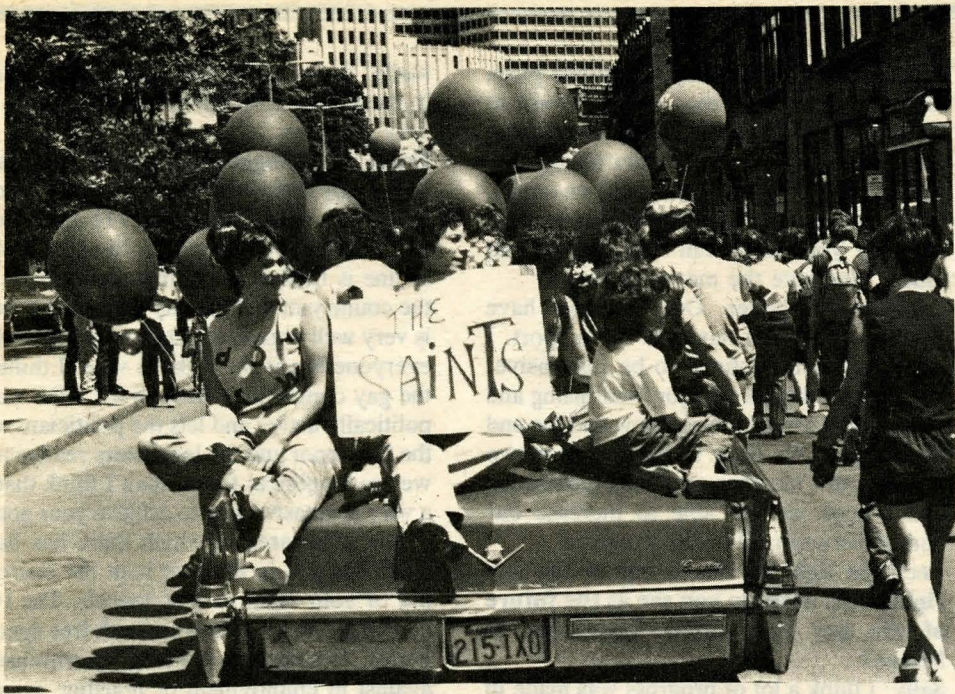
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## Boston Gay and Lesbian Pride Day

**June 15, 1985**

by Skip Brushaber

Sixteen years after Stonewall, an estimated crowd of twenty-seven thousand people took to the streets of Boston to celebrate and be heard. To the chants of "Dukakis says go back, we say fight back!" and "Hey, hey, ho ho, homophobia's got to go"; the marchers slowly made their way from Copley Square to the Boston Common. The celebrants were as varied as those who viewed the march from the sidewalks. This was the largest demonstration of gay/lesbian solidarity in Boston's history, drawing people from all over New England. The weather was warm and clear, adding to the specialness of the day.

Arriving at the Common, the participants continued to celebrate at a festival. Entertainment was provided by No Regrets; Tom Wilson Weinberg; and Teresa Trull and Barbara Higbie, among others. There were booths for food, non-alcoholic beverages, games, and information. Among the speakers were Gil Gerard, President of the National Coalition of Black Gays and U.S. Representative Barney Frank. Virginia Apuzzo, past Director of the National Gay Task Force gave an especially eloquent and moving speech. She pointed out the government's insensitivity to gay rights and human suffering, while channeling trillions into the arms race. Apuzzo's speech was not so much a cause for celebration as for reflection. She urged those who had already left the closet to welcome those who were taking that big step for the first time.

One of the ongoing themes of the day was a challenge to the Dukakis Administration's homophobic stand on gay and lesbian foster parents. The presence of the gay couple whose two foster children had been removed from their care, brought a strong show of support from the crowd for their fight against the bureaucracy. A demonstration was planned for the next day, Father's Day, in front of the Dukakis home.

Gay and Lesbian Pride Day 1985 was marked by joy, love, solidarity, and above all, no regrets.



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# Civil Liberties Union — Committed to Our Rights

by Fred Berger

*Recently the American Civil Liberties Union announced plans to establish a Lesbian/Gay Rights Project so that the ACLU could "take a more aggressive and visible role in fighting for equal rights for gays and lesbians."*

Our Paper interviewed Sally Sutton, Executive Director of the Maine Civil Liberties Union (MCLU) about this project and about the role of the MCLU in the struggle of gay and lesbian Mainers for equal rights.

**Fred: How will the ACLU project be implemented by the state affiliates?**

Sally: I was just at the ACLU Biennial Conference in Boulder and this was one of the areas we focused on. Since it's new it's hard to say how this project will be functioning but with the Civil Liberties Union's other projects — like the Reproductive Freedom Project and the National Prisoners' Project and the Children's Rights Project — they have served primarily as resources to us. A couple of years ago, for example, the MCLU brought suit against the Corrections Department and the National Prisoners' Project joined in with us.

The priorities for the Lesbian/Gay Rights Project are going to be first attacking the sodomy laws which still exist in twenty-four states, but they will be available to us as a resource on other issues.

**Fred: Has the emphasis on gay issues within the ACLU come from gay people? Is there any organized gay caucus for example?**

Sally: We don't really have caucuses. There are a lot of gay people who are involved in the Civil Liberties Union on the staff and on boards. Usually in organizations a smaller group has to try to convince the larger group of the importance of an issue, but I don't think that has had to happen with the Civil Liberties Union.

**Fred: The MCLU has taken a very active role in gay issues, with the Tolerance Day case and the Diane Matthews case and the fight for the gay rights bill. Why?**

Sally: Human rights is a high priority of the Civil Liberties Union and it is clear that there's a large population in our state — the gay population — that are being severely discriminated against. The local Civil Liberties Union is very concerned about the problem and the national is becoming much more involved. One thing that I was very pleased to see at the Biennial Conference in the workshop I attended on gay rights was

ably something that will be coming up fairly soon.

What we have been focusing our efforts on primarily for the last five or six months is the legislature. The Civil Liberties Union took a position on somewhere between fifty and sixty bills this past session. These included the death penalty, bail reform, obscenity ordinances, school prayer, comparable worth, and reproductive choice. We have had fairly good results. I'm quite pleased with the way things turned out for us in the legislature this session.

**Fred: How does the MCLU decide which cases to take?**

Sally: The general procedure we go through for accepting cases begins when people contact us by phone or through the mail. We have law students in the office who do our intake for us. They'll do some of the research on the cases. Then our Legal Panel, which meets once a month, decides which cases we take. They also decide who an appropriate attorney to handle that case would be. We do not have any lawyers on the staff, although we do have one person, Ed Klein, who is our legal director. We pay him a token amount to be able to call him up. He is much more accessible than other members of that panel or other cooperating attorneys.

**Fred: What is a cooperating attorney?**

Sally: We have approximately 120 attorneys across the state who have signed up to be cooperating attorneys. If we have a case in their geographical area or in their area of expertise we may contact them and ask them on a volunteer basis to accept that case.

**Fred: So they are not paid at all?**

Sally: No, unless because of the type of case they are able to apply for attorney's fees. That generally has not been the case. The Civil Liberties Union picks up the costs that those attorneys have. The Tolerance Day case has been one of the most expensive cases we've ever taken. Within the first two months of this year we used up our entire budget for legal expenses on that one case.

**Fred: So if I send a donation for a particular case, it goes toward the court costs for that case.**

Sally: Right.

**Fred: What is the funding relationship between the national and the state organization?**

Sally: If someone joins our local affiliate, they also belong to the national organization and vice versa. As far as donations that people make, those are generally shared with

half and I don't have any immediate plans to leave. It's not an easy job. It's hard to focus on the fundraising. That's not the fun part of it. You feel much better about what you're doing if you can just work on issues, lobby, or just be out there talking to people. But you really can't do any of that unless you have the money to do it.

Things are better. Our members have been responsive to our calls for support. I hope they will continue to be responsive. We'll be putting on a major fundraising and recruitment drive between now and the end of the year. We hope to bring one or two hundred new members into the organization and I hope we are able to increase our budget between 60 or 70 percent.

**Fred: In light of the defeat of the gay rights bill, what do you see as the future of the gay civil rights movement in Maine?**

Sally: I think a lot of progress was made in terms of making people in this state more aware, in making the legislature more aware of the discrimination that is occurring. One of the things that the Civil Liberties Union

made. We've done that same sort of thing in the area of corrections and it seems to be very effective.

**Fred: What suggestions would you make to the gay rights movement at this point?**

Sally: One of the things that I realized from the Biennial Conference in Boulder is that Maine is further ahead than many parts of the country in that the gay community here is very well organized. One of the rights that everyone has is the right to vote. I think if the gay community through MLGPA stays politically active and lets the politicians and the Governor and the legislators realize that we are a political force, then I think that is a very persuasive way to achieve your goals.

The other area in which there has been much success in the past is in the exercising of your right to free speech. The two cases that we have now are both free speech issues. If someone is being discriminated against in employment or housing, people should know about it. I don't know if that means picketing or boycotting or how you want to exercise that right, but much needs to be done to educate the rest of the people

**"It made me feel good about what we're doing in Maine because I think we're at the forefront. Many states are still working on sodomy laws whereas we're considering a gay rights bill."**

plans to do next is to contact Governor Brennan and ask him to set up a commission to study the problem and to come up with solutions to this discrimination.

Another thing we will be doing in conjunction with MLGPA is putting together a resource manual on our experience here and a packet of information about how you write letters and which groups you should get involved. We would like to make that available to other Civil Liberties Unions across the country and to other gay groups that are taking on these same battles.

Within the MCLU itself, I am going to propose that the board set up a special committee to pursue gay rights — to make sure that we don't get sidetracked and that we take advantage of the progress that we've

across the state that discrimination does take place.

**Fred: Do you see any trends in the public for more or less support for the issues that the MCLU supports?**

Sally: I would like to think that there will be more support. I know that a lot of the responsibility for getting that support lies with us. One of the areas that we hope to be expanding is public education. I don't think the general public as a whole is familiar with exactly what the Civil Liberties Union does. If you really think about it we're probably one of the more conservative organizations across the country. What we're protecting is the Bill of Rights. I don't think you can get any more conservative than that.

**"Human rights is a high priority of the Civil Liberties Union and it is clear that there's a large population in our state — the gay population — that are being severely discriminated against."**

the amount of efforts that are going on around the country. There is much more happening than I was aware of. Someone commented that two or three Biennial conferences ago the discussion on gay rights took place out on the lawn between sessions.

It made me feel good about what we're doing in Maine because I think we're at the forefront. Many states are still working on their sodomy laws whereas we're considering a gay rights bill. I think that the cases that we have handled have brought a lot of attention to the issue. I think we've done quite a bit to educate people in this state. A lot of progress has been made.

**Fred: What other kinds of issues is the MCLU currently involved in?**

Sally: We have a couple of cases in the area of sex discrimination, one involving a woman and one for a man. Lately we have been getting complaints related to the mental health institutes in this state. I'm not sure what we'll be doing with that but it's pro-

the national organization, unless a person has an interest in a specific project or they are more interested in local issues and want their money to stay at the local level. They just have to state that and their request will be honored.

**Fred: Do you get a certain amount of money yearly from the ACLU?**

Sally: Maine is considered a small affiliate and a couple of years ago the ACLU started providing subsidies to small affiliates with the condition that the affiliates attempt to become self-sufficient. At this point the only outside help we are receiving from national is about seven thousand dollars out of a budget of sixty-five thousand dollars. So we're pretty close to that self-sufficiency.

**Fred: Funding has always been a problem for the MCLU and there's a high turnover in directors — perhaps related to that. Has there been any improvement in that?**

Sally: I've been here now for a year and a



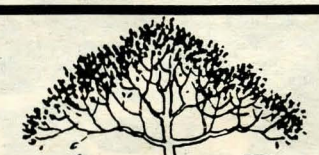
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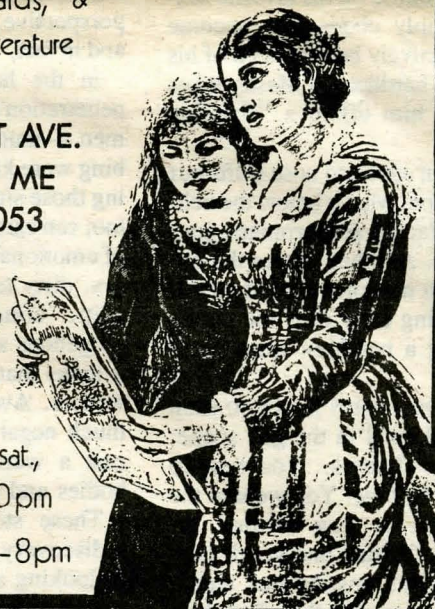
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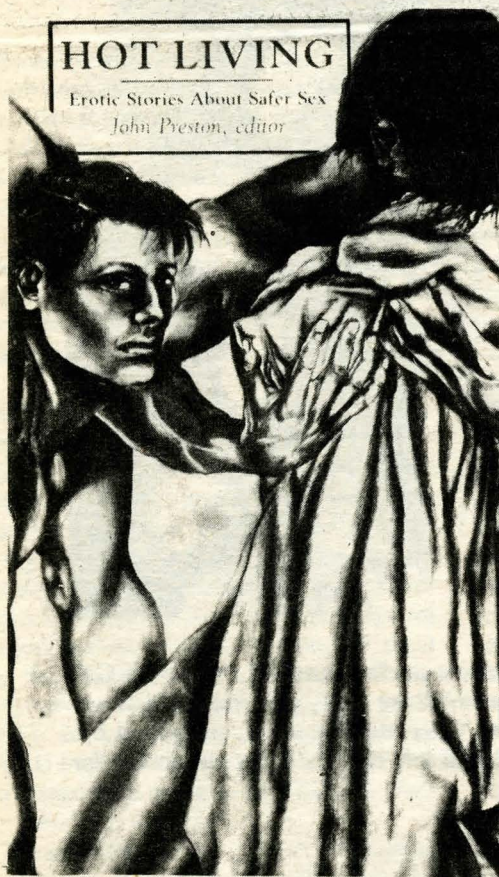
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## Book Review



**HOT LIVING: Erotic Stories about Safer Sex**, edited by John Preston, \$7.95. Boston: Alyson Publications. (\$8.50 by mail from Alyson Publications, 40 Plympton St., Boston, MA 02118.)

reviewed by Aaron Travis

A gay masochist, frightened of AIDS but unwilling to compromise on his favorite sexual activities, simply chooses to become celibate. He's effectively been robbed of his sexuality — until a hardheaded Master takes charge and sends him off to a "SafeSex SlaveSchool."

A fetishist with an educated nose shifts our attention upward from what's below the belt, to the exquisitely tactile and aromatic joys of the male armpit. Another relates the uncanny intimacy and no-holds-barred verbal excitement of talking dirty over the phone — while watching a neighbor masturbate next door.

A younger man expresses his frustration and envy to an old hand in the gay scene: "You had all those chances... You went to the Mineshaft, *all the time!* You went to the bath houses *whenever you wanted to!* ... What was it like?" Man and youth both feel the sting of lost possibilities and a departed era — but together they find their own special magic.

These are a few glimpses into *Hot Living: Erotic Stories About Safer Sex*, a new anthology edited by John Preston featuring original fiction by a host of well-known gay authors, including Phil Andros, George Whitmore, T.R. Witomski, Eric Rofes, and Preston himself.

Can erotic writing be more than escapist entertainment — an educational tool, in fact?

Do shared fantasies shape our expectations of real life — and if so, can our capacity to fantasize help reshape our desires into new forms that are both satisfying and sensible, safe and at the same time sizzling? Preston and company answer *Yes*.

Even if the stories in this anthology were not of the highest quality — and the range here is from good to excellent to dazzlingly eloquent — *Hot Living* would still be important for the questions it raises about the relationship between fiction and fact, between what we read and what we do; this book will kick off a literary debate that's been awaiting a catalyst since the AIDS crisis began. As an author and editor of erotic fiction, I have mixed feelings about the argument that porn directly influences behavior in the world at large. (*Monkey read, monkey do?* I suspect that *gay man read, gay man beat off* is the more common chain of cause and effect.) Nonetheless, when you consider that a number of gay glossy magazines in the year 1985 persist in a policy of deliberate silence about AIDS, it's refreshing to read a volume of fiction that unabashedly intends to give you a hard-on while at the same time facing hard facts.

What I like best about *Hot Living* is its positive and caring approach. Preston and his writers give us a clear message: We cannot ignore AIDS, but neither can we let it take away our sexuality — or our sexual fantasies. A transition is demanded, and how we deal with that shift in attitudes and behavior will determine the balance between what we lose and what we gain.

The loss seems obvious, and painful: The end of a whole spectrum of lifestyles built around an anything-goes sexual ethic that once seemed inevitable, invaluable, and even wholesome — and that now recedes deeper into wistful memory with each new frightening statistic. What's gained seems less certain, but *Hot Living* helps put it into perspective: New ways of looking at sex, and in fact, whole new ways of *defining* sex.

In the hard action days, sex without penetration hardly counted at all with many men — mutual masturbation and belly rubbing were kid stuff. Now we're rediscovering those simple acts, and finding that they, too, can carry with them a powerful network of emotional and physical exchange. Phone sex, dirty talk, wrestling, massage, courtship, condoms, focusing on subtle erogenous zones — it's all new, or at least it looks that way through the eyes of these writers. Away from the harsh glare of so much negativity — *thou shalt not* — they cast a warm light on rediscovering our bodies and their potential for pleasure.

These stories open the fields of that rediscovery, and with it comes a new way of looking at your partner — no longer as one more trick in an inexhaustible supply of nameless flesh, but as someone special, irreplaceable and unique, human and all too vulnerable, to be courted, cared for and nurtured. At this time, in this place, nothing could be hotter than that.

Aaron Travis is fiction editor and book reviewer for *Drummer* magazine, and author of *Slaves of the Empire* (Alternate Publishing).

## Safer Sex

AIDS has had a dramatic impact on gay male sexuality in the past few years; its effect on gay erotic writing has been slower. A new anthology from Alyson Publications is changing that. In *Hot Living: Erotic Stories About Safer Sex*, thirteen of the country's most prominent gay writers have written stories that eroticize safer-sex practices. Here, contributors Darrell Yates-Rist and T.R. Witomski and editor John Preston discuss the interconnections between pornography, sex and health:

PRESTON: Question number one: *Are these real porn stories?*

WITOMSKI: Of course they're real porn stories. They are porn stories written to a specific definition. If you're in a long-term relationship, you might not need the guidelines at all.

PRESTON: A lot of people want to believe that love can conquer AIDS. You have to be very careful when you say monogamy is a defense. That involves many years of monogamy.

YATES-RIST: We are taught that once you're married everything will be fine. You can do anything if it follows the heterosexual model. Love waves its wand and AIDS is gone.

PRESTON: Another part of the monogamy notion is that bad people get AIDS.

YATES-RIST: Even in this writing?

PRESTON: No, this writing was very different. *None of the Hot Living* stories sug-

gest that good people are monogamous and healthy; bad people are promiscuous and sick. And, while AIDS has been treated as tragic fiction, safer sex has not evolved in literature. We wanted to take safer sex and make it "hot."

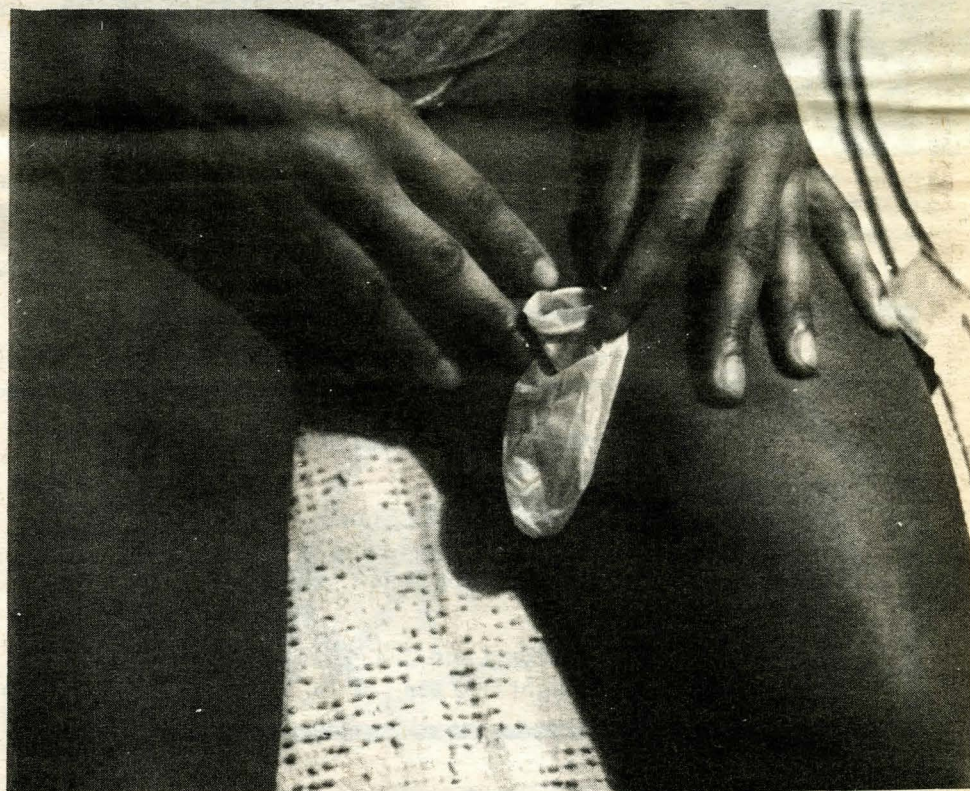
YATES-RIST: One of the problems I had was convincing people that safer sex was exciting. People think that safe sex is boring. So "Is it still hot?" is a very apt question. WITOMSKI: Much of the pornography that I wrote before safer sex was trendy...

YATES-RIST: Before safer sex was necessary.

WITOMSKI: Before safer sex was named — much of my earlier writing follows safer sex guidelines; not consciously, of course. All those things I've been writing about for years — the fetishes, the S & M — have turned out to be safe.

YATES-RIST: There is a very masculine attitude that sex is all or nothing. I was talking to my doctor about the attitude she encountered when she dated men. She pointed a rather universal problem with men. She would say "Okay, let's use a rubber. I don't want to get pregnant." The man would say, "Oh baby, I love you, I love you. I won't get you pregnant." And we have that same problem. After all, none of us were raised to be model faggots. We were all raised to be straight boys. We all carry that with us. I've had the same problem as my doctor. "Oh baby, I'm...safe. I can fuck you without a rubber." It goes back to what John was saying, about love as panacea. That seems to apply whether it's a marriage, or

continued on page 13



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continued from page 12

45 seconds of love on poppers.

PRESTON: The book does emphasize caring. There are lots of men who would not practice safer sex for themselves, but practice it for their lover. It is part of their relationship. After all, the part of love that you want to note is the caring and concern; not a mythical love overcoming all adversity. AIDS is forcing us to reexamine many attitudes. For instance, there are the simple health concerns. Second, there is that old cliché that we should wear our illnesses like banners of pride. Before AIDS, there was a dismissal of health issues. We treated hepatitis like the common cold.

WITOMSKI: The message was that by fucking everyone available, you rejected the heterosexual model. We needed to establish new types of relationships, but we just ended up being as promiscuous as possible.

YATES-RIST: That was rebellion against the family; but there is something very heterosexual in that; carrying around your battle scars. Show your scars, and you are a man. There was this very real sense of pride, of masculinity. Gonorrhea was something to brag about. And who cared if

we gave someone gonorrhea? Penicillin handled that. It isn't that simple anymore. For our own survival, we have to reexamine our attitudes.

PRESTON: There seems to be an enormous sadness in some of the stories. For instance, T.R., your masturbation story seems sad. WITOMSKI: The masturbation story would be sad, with or without AIDS. The narrator is unable to have a relationship. That problem has always existed.

PRESTON: But, what does that sadness do to a piece of erotica?

WITOMSKI: I think there is a sense of sadness in all erotica. A great deal of pornography is about death. We think of AIDS as a brand new phenomena, but fifty years ago, syphilis was "AIDS-like"; you got it from sex and it killed you. Classic pornographers, like de Sade, knew that they were toying with death. AIDS may be recent, but the erotic sadness has always been around.

PRESTON: We can't escape it.

YATES-RIST: We've talked about what has changed in our attitudes towards casual sex. The change, however, isn't just AIDS, but

age.

WITOMSKI: There is a nostalgia. A new erotic writer would have a different erotic sense. A lot of what we think about is what we used to do, not what we do now.

YATES-RIST: If we're true to own experiences, there would be a sense of nostalgia, and of sadness.

PRESTON: But there is a larger synthesis going on in writing today, not just with a view towards AIDS consciousness, but with a view towards gay experience. It is not so much that we want to go back...

WITOMSKI: Oh, I want to go back. I definitely want to go back. I'm not going to say "I have seen the light, and when this crisis is over, I'll never go back to the Mineshaft and suck twelve dicks again." No, I liked doing that and I would do it again if I could.

PRESTON: I adored doing it too. But those are just fond memories. As wine gets older, its taste changes. No, I don't want that lifestyle again."

YATES-RIST: The real problem is that we can't really find out anymore. AIDS has taken the chance away.

PRESTON: When I sent out the invitations for *Hot Living*, all the authors were enthusiastic. There was a sense of relief. Do either of you have that sense?

YATES-RIST: I do. I don't have a lot of money. I'm not a doctor. Like most writers, I don't have a great deal of time to contribute. These stories are one of the few ways that I can contribute. It is certainly the most important way. Writing is what I do best. Lawyers have donated counsel, moneyed people have given cash, and doctors have overworked themselves; all to combat the AIDS epidemic. This is my chance to donate something of value to me, and, I hope, to others.

WITOMSKI: It gives us an opportunity to make things clear. AIDS is not a metaphor. The most dangerous thinking invests it with meaning. The healthiest way to cope with it is to strip it of the "avenging angel" approach. AIDS is simply a disease. It has no conscience. It kills indiscriminately. Period.



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# Minister *continued from page 1*

being an openly gay minister in a town where Charlie Howard was killed. His initial response was concern for the safety for his lover, Steven, but went on to say that "in this society every place is dangerous for gay and lesbian people. Boston is dangerous. This wonderful progressive place just proved itself to be just as bigoted as anywhere else (in reference to the recent legislative action against gay foster care). There is violence here, there is violence in San Francisco. It is more frightening but in a way it makes it more important to be there."

He anticipates homophobic reaction from the community. I questioned him on what his response will be to a fundamentalist like Buddy Franklin. He readily points out the inadequacy of their basic assumptions and their lack of Biblical scholarship. He points out the irony of how Jesus, himself, does not fulfill the typical expectations of the fundamentalist. He jokingly suggests "I don't know why they like him. I don't think they would if they knew him." I had to chuckle on the reality of his humorous interjection.

Jay is pleased with his new calling as senior pastor of the Bangor Unitarian Church. He expressed genuine pride in the courageous stand of the congregation during the Charlie Howard crisis. He says of his recent hiring: "they could have been afraid of being identified as a 'gay church',

but what they are is a religious community for everybody. They are confident of their own identity and as such they were not afraid of me. They have been so terrifically good. They understand that they are not a one issue place and I am not a one issue person. They were willing to stick their necks out." He views the congregation as "ready to move forward" and considers his new call a "rare opportunity".

We spoke of the recent legislative defeat of the bill to include sexual orientation in the Maine Human Rights Act. "Every legislator who voted no on that bill has to take some responsibility for the climate of bigotry and hatred that took Charlie Howard's life. It is a very serious act on their part. I can't enough emphasize the seriousness of the offense that it is against all of us whose very lives are imperiled by that hatred. And it is an extraordinarily cowardly act on their part." Although he has no intention of being a single issue person, he anticipates being active in political and social issues involving the gay community. "I have a lot of concerns, from the arms race to the environment to how we treat older people. I have no intention of being a single issue person but certainly I have to be involved with issues that affect gay and lesbian people. It would be religiously a rotten example for me to shy away from those issues."

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**Sappho's First Annual Sun, Scyle, and Surf. Wimin and motorcycles** — a beautiful sight! Let's Gather. July 14. For more info send stamped self-addressed envelope to: Sappho's SSS, c/o Jessen, P.O. Box 8545, Portland, Me.

Lesbian now residing in Portland available for counseling. Call Rose Mary Denman for an appointment. 879-0371.

**Maine and New Hampshire.** Looking for submissive GMs 18 to 40 for on location training in good sexual service by 40 year old master. Trainees must be willing to travel. Write to P.F. Emery, P.O. Box 477, OP, Intervale, N.H. 03845, or phone 1-603-356-6101.

**Desperately Seeking Tina** — Two (or at least one) tickets wanted for Tina Turner concert in Portland. Call Fred at 773-5540 or 775-7270. No scalpers please.

**Hairy Men!** National adlists for bears and smooth or hairy trappers! If you love fur, this is the list! Information? Send \$2. to: MAN-HAIR, 59 W. 10 St., NYC, NY 10011.

**Housemate wanted.** Gay male seeks responsible male or female to share nice home in Lewiston outskirts. Prefer non-smoker who doesn't party a lot, but let's discuss it if you are interested. Call Brad at 782-5952 after 6 p.m.

**For Rent. Scarborough, Maine.** One block from Pine Point Beach — 2 BR cottage, equipped kitchen, within 20 minutes of recreation, theatre, museums, restaurants, sunrises and sunsets. \$350.00 per week, discounts for longer stay. Call 207-773-3520.

**Baxter Blvd. Area (Portland)** — 3 bedroom apt. includes 15x20 master suite, den, formal LR & DR, appliances, eat-in kitchen with washer and dryer, drapes, off street parking. Available August 7th, \$595.00. Send name and telephone number to P.O. Box 5093, Station A, Portland, Me. 04101.

## PERSONALS

**SDF.** I am seeking to meet SF 35 to 45 for long term relationship. I live in Bangor area. My likes are good music, quiet times, Maine history, walking, candlelight dinners, old movies, sharing, caring, feeling, intelligent conversation. Write Advertiser #1, c/o Our Paper, P.O. Box 10744, Portland, Me. 04104.

**Bisexual woman, 36,** would like to develop a long-term relationship with another woman. I'm happily married, 5'10", 142 lbs., professional with hippy roots, affectionate, optimistic, loyal, independent, interested in health, keeping fit, and in finding a happy, secure, and considerate woman to share a loving friendship. Greater Portland, Southern Maine area. Write Advertiser #2, Our Paper, P.O. Box 10744, Portland, Me. 04104.

The rate for classifieds is \$4 for 30 words, 10¢ for each additional word. For personals add \$2 for handling. All ads must be prepaid. Mail ads to Our Paper, P.O. Box 10744, Portland, ME 04104. We ask that you not use sexually explicit language in your personals. Responses to personals will not be opened by Our Paper and will be forwarded to you twice monthly.

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# FRIENDLY AND MACHO THE ADVENTURE CONTINUES...

**PAST MONTH:** OFFICER FRIENDLY, ECSTATIC FROM HIS FIRST GAY EXPERIENCE RUSHES TO TELL HIS PARTNER OFFICER MACHO AND HIS BOSS, SARGE ABOUT HIS NEWFOUND JOY...

THE RESULTS:

**YOU'RE FIRED!**

SHOCKED AT LOSING HIS JOB, HE SEEKS HELP FROM THE GAY PEOPLE'S ALLIANCE.

GAY PEOPLE

I'M SORRY, WE CAN'T HELP YOU. DON'T YOU KNOW THAT GAY PEOPLE DON'T HAVE CIVIL RIGHTS PROTECTION IN MAINE?

BUT, HAVE A NICE DAY ANYWAY.

SAY WHAT!

UNBELIEVING, HE CALLS THE MAINE CIVIL LIBERTIES UNION.

WE'LL TRY TO HELP BUT YOU KNOW...

I KNOW! "GAY PEOPLE DON'T HAVE CIVIL RIGHTS" GOODBYE.

I KNOW, I'LL CALL GOVERNOR JOE! HE'S A FRIEND OF THE WORKING MAN!

HELLO, JOE I'M A POLICE OFFICER AND I...

OH, HELLO, I'M A FRIEND OF ALL POLICEMEN AND FIREMEN AND ALL WORKING MEN...

GOVERNOR JOE

YES, WELL I'M A VICTIM OF DISCRIMINATION.

OH, I'M OPPOSED TO DISCRIMINATION IN ALL FORMS. YOU KNOW, WHEN THE IRISH CAME HERE...

YES, WELL I LOST MY JOB BECAUSE I'M GAY AND...

CHOKES  
COUGH  
SPITTER

DID YOU SAY GAY? YOU MEAN LIKE HO-MO-SEX-SHUAL? WELL UM, I, HAVE, TO GO NOW. I'M, UH, LATE FOR MY LUNCH DATE WITH JASPER...

UM... HAVE A NICE DAY...

NEXT EPISODE!  
TAKING IT TO THE STREETS  
FRIENDLY AT CONGRESS SQUARE.

TEXT BY BULL O'NEE  
ILLUSTRATIONS BY PET N. GAW

## McCormick

Continued from page 1

perception of gay rights bill supporters as "being willing to compromise." She also noted that there were other gains from the recent legislative battle, among which is the current move among Maine Methodists to drop out of the Maine Civic League because of the latter's fixed positions on issues such as homosexuality and abortion. (A recent move among Maine Methodists to leave the Civic League was averted at the last minute by a personal appearance by Jasper Wyman. The Methodists will consider such an action at a later date.)

Ms. Ryan also stated that the Maine Human Rights Commission will continue to receive and file complaints of discrimination on the basis of sexual orientation although they still lack jurisdiction to act on those complaints.

Some of those who are active in the gay rights movement remained critical of the compromise agreed to by the MLGPA

leadership. Marty Sabol of Bangor told *Our Paper* that "nobody up here liked the compromise," and that some people "were pretty down and pretty pissed off... I would have preferred to lose whole hog than lose with the compromise."

On the positive side, he noted that "people are starting to understand state government more, and legislators are aware that we're now much more of a force... The issue is not just to win a bill, but to educate." Marty noted also that it was important to continue with events such as the Charlie Howard Memorial planned for July 7 in Bangor. "It is pretty exciting that it is William Sloane Coffin who is speaking. He has such a broad appeal. His issue all along has been civil rights, and that's what our focus is, too." Marty also said that Bangor-area activists were continuing to keep files and gather information on legislators to use when the bill comes up again in 1987, and perhaps also to use in House races in 1986.

Looking ahead to 1986 was also a theme

for MLGPA steering committee member Barbara A. Wood of Portland. She noted that the main effort of the MLGPA would be targeting House districts and supporting candidates who will run against gay rights bill opponents, as well as gathering more statistical information on the need for the bill. Barb noted that "MLGPA is a new organization, and I think they did a helluva job." She also noted that the fight for the gay rights bill had brought further personal benefits for her. "One of my greatest thrills was someone calling me an activist. I've never been an activist before. It's not hard. You just need energy and time."

So, if these comments are any indication, there is much call for optimism over the long range. This reporter could not fail to note that the fact of Jasper Wyman sitting alone in the House chamber was perhaps a harbinger of things to come. The move among Maine Methodists to sever their connection with his Christian Civic League is perhaps a good omen. And for those of us who heard the House debates on June 7, we know that

we have a lot of wonderful allies in the House. Among these was Rep. Bill O'Gara of Westbrook, who gave a moving speech on the House floor, noting that "all individuals have sacred worth... The homosexual person is our neighbor, but we haven't acted like it. We haven't understood them, so we rush to condemn them... When one group is deprived of civil rights, all are jeopardized."

And perhaps the most moving moment on that Friday was the speech of Rep. Merle Nelson (D-Portland). "When I vote today, I'm voting on a human right, not just homosexual rights... We must pledge never again to be silent in the face of fear and injustice, we must translate them into compassion... It does take courage."

Hearing such words on our behalf on the floor of the House was a moving experience, and one can't help but feel that somewhere along down the road, maybe in two years or in ten years, the gay rights bill will be won. And at that point, if not before, Jasper Wyman will truly be sitting alone.



# Lesbigay Network

**Bangor Area Gay-Lesbian-Straight Coalition**  
(BAGLSC) P.O. Box 1805, Bangor, ME 04401.  
989-3306

**Bangor INTERWEAVE**  
P.O. Box 8008  
Bangor, ME 04401

**Bates Gay/Straight Alliance**  
Bates College  
Lewiston 04240

**Bowdoin Gay/Straight Alliance**  
Bowdoin College  
Brunswick 04011

**Central Maine Gay/Lesbian Awareness Coalition**  
P.O. Box 7917  
Lewiston, Me. 04240

**Feminist Spiritual Community**  
c/o State St. Church  
159 State St.  
Portland 04101

**Free To Be Group**  
Gay/Lesbian Alcoholics Anonymous  
P.O. Box 215  
Augusta, Me. 04330

**Fredericton Lesbians and Gays**  
Box 1556, Station A  
Fredericton, New Brunswick, Canada

**Friends and Parents of Gays**  
729-9843 (Brunswick)  
623-2349 (Augusta)

**Gay Health Action Committee**  
P.O. Box 10723  
Portland 04104

**Gay/Lesbian Alcoholics Anonymous**  
c/o First Parish Unitarian Church  
425 Congress St.  
Portland 04101

**GLM (Gais et Lesbiennes de Moncton)**  
C.P. 7102  
Riverview, N.B., Canada

**Gay Parents Support Group**  
780-4085 or 772-4741  
Portland

**Gay People's Alliance**  
92 Bedford St.  
Portland 04102  
780-4085

**Greater Bangor NOW**  
P.O. Box 8026  
Bangor, Me. 04401

**Greater Portland N.O.W.**  
P.O. Box 4012 Station A  
Portland 04101

**Harbor Masters Inc.**  
P.O. Box 4044  
Portland, Me. 04101

**LAGO-SJ (Lesbian and Gay Organization - Saint John)**  
Box 6494, Stn. A, Saint John  
N.B., Canada E2L 4R9

**Lesbian/Gay Committee**  
Me. Chapter Nat'l Assoc. of Social Workers  
780-4120

**Maine Health Foundation, Inc.**  
P.O. Box 7329 DTS  
Portland 04112

**Maine Lesbian Feminists**  
P.O. Box 125  
Belfast 04915

**Maine Lesbian/Gay Political Alliance**  
P.O. Box 108  
Yarmouth, ME. 04096

**Northern Lambda Nord**  
P.O. Box 990  
Caribou 04736  
NLN Gay Phoneline 498-2088

**OUR PAPER**  
P.O. Box 10744  
Portland 04101

**Seacoast Gay Men**  
P.O. Box 1394  
Portsmouth, NH 03801

**UMF/Gay and Straight People's Alliance (G.A.S.P.)**  
UMF  
Farmington, Me. 04938

**USM Women's Forum**  
University of Southern Maine  
94 Bedford St.  
Portland 04103

**Wilde-Stein Club**  
Memorial Union  
University of Maine - Orono  
Orono 04469

**WebWork**  
Box 131-D  
Calais 04619

## Meetings

### SUNDAYS

**Northern Lambda Nord** — last Sunday of the month — business meeting, 1:00 pm, followed by a potluck.

**Wilde-Stein Club** — every Sunday, 7:00 pm, South Bangor Lounge, second floor, Memorial Union, Univ. of Maine, Orono.

### MONDAYS

**Feminist Spiritual Community** — every Monday, 7 pm, State Street Church, Portland.

**Bangor Area Gay-Lesbian-Straight Coalition (BAGLSC)**, alternate Mondays, 7:30 - 9:30, Unitarian Church, 126 Union St., Bangor

**Seacoast Gay Men** - every Monday, 7-9 p.m. (except 1st Monday and holidays). Unitarian Universalist Church, 292 State St., Portsmouth, NH (side door basement), call Mark 207-646-2748

**C.M.G./L.A.C.**, 8:30 pm, 2 Bates St. (second floor), Lewiston.

**The Gay/Lesbian Parents Support Group** meets Monday evenings at 7:00 at the USM Student Union, 92 Bedford St., Portland. For further information call 780-4085 or 772-4741.

### TUESDAYS

**Greater Portland N.O.W.** — fourth Tuesday of the month, Y.W.C.A., 87 Spring St., Portland, 7:30 pm.

**Alcoholics Anonymous — Gays in Sobriety** — every Tuesday, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

**Mid-Coast Parents and Friends of Gays** — second Tuesday of each month, 7:30, Brunswick, call 729-9843.

**Our Paper staff meeting** — every Tuesday, 7:30 pm, Our Books, 4 Pine St., Portland. New members are welcome.

### WEDNESDAYS

**Fredericton Lesbians and Gays (FLAG)** — second Wednesday of the month — Fredericton, N.B., Canada

### THURSDAYS

**Lesbian/Gay Alcoholics Anonymous** — every Thursday, discussion meeting at 8 pm, Unitarian Church, Main St., Bangor.

**Gay/Lesbian Alcoholics Anonymous** — every Thursday, step meeting, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

**CMG/LAC rap sessions**, 2 Bates St. (second floor), Lewiston.

**AIDS Anxiety Discussion Group** meets every other Thursday at 7:00 p.m. Our Books, 4 Pine St., Portland, 773-5540. See monthly calendar for dates.

**Greater Bangor NOW** — last Thursday of the month, Bangor City Hall, 7 pm. Call 989-3306 for info.

**UMF Gay and Straight People's Alliance (G.A.S.P.)** — every Thursday at 3:30, Fireside Lounge, Student Center, Univ. of ME., Farmington

### FRIDAYS

**"Free To Bee" Gay/Lesbian Alcoholics Anonymous** — every Friday, 7:30 to 8:30, All Souls Unitarian Church, 11 King St., Augusta.

**Gay People's Alliance** — every Friday, 7 pm, 92 Bedford St., Portland — open meetings.

**Alcoholics Anonymous** meets every Friday 8-9:30 — Gays Together in Sobriety (Open Discussion) Christ Episcopal Church, 805 Lafayette Road, Portsmouth, N.H.

### SATURDAYS

**Bangor INTERWEAVE** — first and third Saturdays, potluck, meeting, and dance beginning at 6 pm. Unitarian Church, Main St.

**Free To Be Gay/Lesbian Alcoholics Anonymous**, every Saturday, 8:00 pm, The House, 60 Oak St. (corner Blake), Lewiston.

**Gay/Lesbian Al-Anon** — every Saturday, 8 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.

## Calendar

**Wednesday, July 3-Saturday July 6**  
La Cage Aux Folles at The Movies, 10 Exchange St., Portland.

**Sunday, July 7**  
Charlie Howard Memorial Day in Bangor, see details inside.

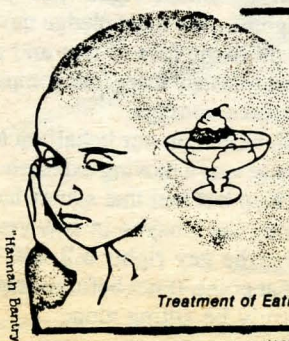
**Women's Encampment for a Future of Peace and Justice**, begins at Seneca Army Depot, Romulus, NY, call Katherine Rhoda, 625-8701.

**Thursday, July 11**  
AIDS discussion group at Our Books, 4 Pine St., Portland, 7:00, all welcome.

**Friday, July 12**  
Judy Sloan, "Playing on an Impulse," Evelyn de La Tour Center, Sedgwick, 8:00, \$4. Call 359-2763.

**Thursday, July 25**  
Dr. Owen Pickus at AIDS discussion group, at Our Books, 4 Pine St., Portland, 7:00, all welcome.

**Saturday, July 27**  
Boogie Bash dance jam, People's Building, 155 Brackett St., Portland, 9:30 to 12:30, \$2.



**Madeline Spadola**  
M.S.Ed., R.S.A.C.

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17 South Street  
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